

# THE LITTLE UNITY.

\*\* TENDER, ♦ TRUSTY ♦ AND ♦ TRUE. \*\*

VOL. II.

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No. 10

## ANTS' NESTS AND ANTS.

II.  
S. MINNS.

Everywhere in our walks we come upon ant-nests. They are in our paths, in the fields and in the woods. Even in the cities we see ants running over the sidewalks, and if we follow them find their homes near some grassy space, if not in it. There are ants that cut out nests in solid wood, in decayed wood, in bark; that make homes in chinks and crevices of rocks, that tunnel under flat stones, that live in the walls of our houses, that build nests of mud or clay in trees, and even build nests of leaves. But most ants live in the ground, where they tunnel out cells and galleries as they please, making their nests larger and more extensive every year.

Some of these nests show merely a small hole in the surface of the ground. Others have domes above the entrance, some flat and some high and rounded. If we could find a way to enter, we should first pass through a narrow gallery into a central cell, dark of course, with smooth earth walls and floor, and with many other galleries leading out of it in different directions. Keeping on, we should find these galleries opened into other cells. Some cells have no other outlet, but many have more than one. There will probably be eggs or larvae in certain cells; in others, pellets of earth from newly dug galleries, which will all be carried out of the nest later. Nowhere is there any dirt or refuse; it is all taken carefully out of the nest to quite a distance. Even dead ants are borne away and buried.

If we follow each gallery to the end, we may find one or two leading far away to some deep room or to a distant entrance, or perhaps to another ant hill which we had not imagined connected with the first.

But why do ants need so many cells? some one may ask. They are needed that the eggs and young ants may have, in one cell or another, just the right temperature to develop them. Ants must have moisture and warmth for this. The eggs are brought into the upper cells when these are warmed by the sun. If these become too hot and dry, the eggs are all carried into cells a little lower down, and in the very lowest cells the eggs are safe from either excessive heat or cold.

The household of an ant's nest is made up of two or three sorts of ants. There are the male and female ants. They are the largest of the household and have wings for flight. We seldom see these except when they "swarm," as bees do, in very hot weather. The ants we see running around everywhere, and without wings, are called "workers." They build the nests, provide the food, take care of the others who cannot take care of themselves, carry about the eggs and watch over them, and manage the nest generally.

In the spring there are usually only workers and eggs to be found in the nests. As the eggs hatch out, part of the young ants develop wings, while others do not. Those with wings swarm and fly away from the nest. But the workers always manage to secure one or two queens or females at this time, and take the greatest care of them and of the eggs they lay. If they did not, an ant-hill would soon die out, for ants are not thought to live more than three or four years, and Forel even thinks they do not live more than one year after they are full grown.

Among some species of ants part of the workers have very large, strong heads. These are called "soldier ants," and their duty is to protect their own nests and make war on others. All nests do not have these soldiers, and the workers must do any fighting that is required.

If you look at any ant you will see that the body is divided into three parts. There is the triangular head, then the thorax, and lastly the abdomen, usually armed with a sting. Each part is marked off in rings or segments. The first segment of the head bears the two antennae or feelers. The second segment bears the two mandibles. With these mandibles the workers do their digging. When they keep them closed they form a sort of pointed trowel, with which they scrape the earth and roll it into pellets or balls. When open, the mandibles serve as pincers to hold or carry anything with. Their inner edge is sharp and usually toothed, so they can be used to cut or saw with by moving the head from side to side. The legs and wings are attached to the thorax or second section of the body. The first pair of legs are used in digging, and the others also help in throwing the earth back beneath the body.

In planning their work ants do not seem able to consult with each other. One ant begins a cell or gallery that she thinks should be made. At first she works alone. Finally, as the work begins to take shape, another ant will seem to see what is intended to be done and will join in the work. Others then take hold, and at last it is impossible to tell which ant first began the work, for all show an equal interest and ardor.

There is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we do not open our hearts to receive him.—*Myrtle.*

A little boy sitting near a window where the sun shone brightly, eating bread and milk, suddenly called out, "Oh mother, I'm full of glory! for I have swallowed a whole spoonful of sunshine.—*Scattered Seeds.*

## WHAT TO DO THIS SUMMER.

## PRESSING FLOWERS AND PLANTS.

Every one of you can have some flowers in summer.

Even if you are in a city, with no garden, you can plant a few seeds in a box and set it in the window.

When you go out to walk, you can find a few daisies and clover, if nothing else, a little way out of town, and when you spend a day in the country you can bring in great handfuls of them.

A book of pressed flowers is a pleasant thing to have.

I have seen one that was made more than fifty years ago, and some of the flowers in it are still quite fresh.

They were brought from famous places across the sea; but you will enjoy yours when you grow old, just as much as if you had gathered them in England or Scotland.

You will think, "These pansies grew in Aunt Anna's front garden, and she gave them to me when I went to spend the day with her. This was one of the daisies that our Sunday School class carried at the June festival, and this water-lily came from the pond by grandpa's old house, that was pulled down years ago."

If you are in the country, even a little way out of town, you will find plenty of wild and field flowers.

First, don't forget clever—pink, white and yellow; and if you have it in the garden, or can find it where it has sown itself and grown wild, the tall melilot, or sweet clover, that will scent your book for years.

Daisies are easy to press, if you take a little pains in flattening them so that they will lie open, with the white rays all around the yellow center.

The mullein, with its high stalk, yellow flowers, and queer, thick gray leaves, which make English gardeners raise it in their gardens and call it the American velvet-leaf, is one of the best plants for you.

Another good one is the sumach, with its dark-red velvety berries, that pucker your mouth a little when you taste them, and are good for sore throat. Of course you need only a few leaves at the end of a branch.

You may find, if you look in the open fields, the large red lily that opens at the top of a straight, stiff stem, and in the meadows the yellow ones that droop and nod, three or four at a time, from a tall stalk. They like to grow near the white, feathery meadow-rue, and if I were you I would put some of that on the next leaf.

You know golden-rod, don't you, with its great sprays of tiny flowers? At first it all seems alike to you, but before long you begin to see that some plants are taller than others, and some flowers larger, but even then you will hardly believe me when I tell you that there are nearly forty kinds in this country, and that you can easily find twelve or fifteen here in New England.

Wild roses have not quite gone. Do you children know how to make rose-cakes, of rose-leaves and sugar, nicely folded in a piece of brown paper under a flat-iron over night, and ready to be eaten in the morning? Some children used to bury them, but we liked the flat-iron way best.—*Youth's Companion*.

The end of man is an action not a thought.—*Carlyle*.

## THE LITTLE UNITY.

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ELLEN T. LEONARD, Editor.

Associate Editors:

WHAT TO SEE. - Miss Cora H. Clarke, Jamaica Plains, Boston, Mass.  
WHAT TO DO. - Mrs. K. G. Wells, 155 Boylston St., Boston, Mass.  
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## USE THE VACATION DAYS.

Now that vacation and hot weather are fairly begun, both at once, are you having the good times you planned? and how are you doing it? Some are away for a visit, others gaily preparing for one. These are in no doubt about their good time; they are having it already, either in looking forward to it, or in the fact itself. The new places and people take their thoughts from the old surroundings and put a new set of materials before the mind to work upon. This is one of the secrets of rest—to get change.

But how about so many of you who stay at home the same as ever? You have your time more freely your own, and that is change from your studies. But there are plenty of things you were wishing, during school days, that you had time to do, and now is your chance. Better not "leave them till later, and just be lazy and rest now." Vacation will soon be gone. A few I have seen already who are even a little miserable—if they did but know it—because, having grown tired of their school duties, they had determined to be as idle as they wished when once those duties were put away, and they are trying to imagine themselves happy with absolutely nothing whatever to do! As this is an actual impossibility to a fairly healthy body for any length of time, their vague misery is not to be wondered at. Yet if you suggest to them that they'd be more comfortable to do this or that, you would get the answer, "O, I don't feel like it. It's hot and I'm resting." Do you remember in Miss Alcott's book how the "Little Women" spent the first week of their vacation and how it ended? This being utterly idle for a long time, simply because one *has* been busy, doesn't even things up in so satisfactory a way, after all, as one expects it to. Hot weather makes us languid, and vacation seems to excuse us. But after you've tried it awhile you'll be surprised to find how much more you feel the heat when you do nothing *but* feel it; while if you have some interesting and suitable occupation it keeps your mind fresh and breezy. Nearly all of you who stay at home can work a few pleasant changes into your every-day lives, can fill part of your time with other than the usual tasks, so that even if they are "tasks" you can make merry over them, while having a sense of belonging somewhere and being of use.

A vacation in which you have found time to keep the weeds from your garden,—perhaps to gather flowers from it and from the fields, and carry them every week to the Flower Mission, if there is one near you; to help father about his accounts, or mother with her sewing; to take short trips here or there in the country around,

carrying with you not only your lunch, but your eyes and ears, and not forgetting to use them freely; to hunt out and study the habits of as many as you can of the curious insects and creatures, mosses, ferns and growths of which you have read in these pages; to read some of the books you have learned about here; to make playthings for and interest the little brother or sister; to write a few letters to friends at a distance, telling what you are doing with these summer days,—and among these, LITTLE UNITY claims a place and will welcome a letter no less heartily than the others. Such vacations will send bright, rested, ready boys and girls to school in the fall, who are glad to take up the books again with a fresh will.

## WHAT TO READ.

MADAM HOW AND LADY WHY. Rev. Chas. Kingsley. Macmillan & Co., New York. Price, \$1.50.

To you older boys and girls, who want to read something about this great earth that we live upon, and how and why it came to be just such a beautiful and interesting place, we recommend this book of Rev. Chas. Kingsley, who will talk with you in a very friendly and sociable way about the matter.

It is written, as you will soon find, for English children, and tells more about English glens and moors and chalk cliffs and rocks than about America; but then it is very good for us to learn about great England, where you know we all came from, and besides we can find many of the same natural curiosities in both countries.

He says, in the beginning, how he remembers when he was a boy that there was no such thing as books written especially for young people, and how grateful and wise the boys and girls of to-day ought to be for their splendid privileges. But he says, further, that no amount of reading will make us wise unless we use eyes and ears to see and hear all the wonderful things which the books talk about.

And so he writes a book which tells all about nature, as this is the very best study to teach us to use the senses if we will.

He tells us, for instance, what water has done for the earth and is still doing, and he bids us watch the rain and the waterfalls; how through its action on the outside the world is worn away into beautiful glens, ravines, canyons, and then how it builds it up again and makes hills and high lands; and then how from the inside, turned into steam, it shakes and breaks through the ground as earthquakes and volcanoes. And he tells us a great deal more besides, in a delightful chatty way, about a grain of soil, glaciers, the coral reef and other natural wonders, which will fully repay the short time they take to read, and make you wish that he would not stop, but go on saying a great deal more.

In our next number our readers who are interested in wild-flower picking will find something which will help them to know more about them. A few short and simple lessons in botany this summer, well learned, will give you a good start for another year, and you will greet these bright little friends all the more gladly for having began to learn something of their family history.

## WHICH WAY?

Children, stop your play,  
And tell me which way  
I shall take to reach the city on the hill.  
First the girl,  
With a smile:  
"This way;  
Through the woods, across the stile,  
By a brook where the wild flowers grow,  
Where the birds sing sweet and low;  
Then you forget it is so far,  
And how tired you are,  
For the calm rests you, makes you still,  
If you take this way to the city on the hill."  
Then the boy,  
With a frown:  
"This way;  
By the mills and through the town—  
You will see the soldiers there,  
Hear the drums and pass the fair;  
Then you forget the way is long  
While you walk in the throng,  
For the noise wakes you, makes you thrill,  
When you go this way to the city on the hill.

—Miriam Kenyon.

[This is a very pretty piece for children to recite together. Let one say the first three lines, then a little girl and boy make the responses in turn, with "appropriate action."]

With this number the present series of Sunday School Lessons closes, and will soon be in pamphlet form, of which, notice hereafter. A new series of lessons will begin in the next number, by Rev. N. M. Mann, entitled "Studies of Jesus." There will be twelve in all, and two in each number, as heretofore. The topics for the Lessons are as follows:

- I. Jesus as Successor of the Prophets.
- II. The Child Jesus.
- III. Setting out to Preach.
- IV. The Sermons.
- V. The Parables.
- VI. What the People thought of Him.
- VII. What He thought of the People.
- VIII. How the Tide set against Him.
- IX. The Cross in Sight.
- X. Arrest and Trial.
- XI. The Crucifixion.
- XII. The After-visions.

The July *Wide Awake* begins its fifteenth volume with a newly tinted cover as a soft rosy background for the familiar pictures upon it. Among the many good things it contains are the continued stories and papers; something in Tableaux, Pantomime, and Statuary, as, "A Summer Evening's Entertainment;" a fancifully illustrated poem called "The Fairy Flag;" and "How Jared saw the Elephant," the latter being an "old-fashioned and true Fourth of July Story."

## "Unity" Sunday School Lessons—Series XII.

## HEROES AND HEROISM.

BY MRS. ELIZA R. SUNDERLAND.

(Most of the references in these lessons will be to Samuel Smiles' "Duty" a copy of which each teacher will need.)

## LESSON XI.

## HEROES OF TEMPERANCE.

## I. DEFINITIONS.

What do you usually mean when you talk of a person being temperate or intemperate? Did you ever know a person who drank so much wine or whisky or brandy or beer as to get drunk? What do we call such a person? Is a drunkard a good person to have as a neighbor or in com-

munity? Why not? There is a very old description of a drunkard, written probably 2,500 years or more ago. Will you find and read it? (Prov. XXIII: 29-30.) Is that description true of drunkards still?

## II. EVILS OF DRUNKENNESS.

Does drinking strong drink make a man richer or poorer in money? In what two ways? Does drinking make a man strong and healthy, or weak and sick? What is "delirium tremens"? What causes it? Does drinking make a man richer or poorer in character?—i. e., is he a better or a worse man for drinking? Does he have more or fewer friends for drinking? Does drinking ever cause trouble to other people, as well as to the drunkard himself? To whom, and in what ways? Perhaps your teacher will find out for you how large a proportion of the men who are sent to jail or prison committed their crimes because of drink, and how large a number of those who go to the poor-house are drunkards themselves, or the wives and children of drunkards; and something about the number of children who are sick, crippled, deaf, blind or idiotic because of their parents drinking. This will give us a little idea of the evils the drunkard inflicts upon others. Which is the more fortunate, the country whose citizens are mostly temperate men, or the country many of whose people drink and are drunkards? Why? Do you know, or can you find out, how many people in this country die drunkards each year? If drinking makes the drinker poor, his friends poor and his country poor, ought it not to be prevented?

## III. CURE FOR INTEMPERANCE.

Are you very sure that your father will never be a drunkard? Are you sure that you will never be one? Why are you sure? Is there any way for one to be sure that he will never be a drunkard only to never taste anything which can make him drunk? What does the writer of Proverbs have to say about the danger of having anything to do with strong drink? (Prov. XXI: 1 and XXIII: 31-32.) Do you think it would require any effort for a young man never to taste wine or any other strong drink if he were with other young men who drank? Are all young men strong enough and brave enough to do it? Is there any way by which young men who are not very strong and brave may be helped to resist the temptation to drink? Do you know whether many people have been helped by signing a temperance pledge? Do you not think it would be a better thing still if there were no saloons, and nobody was allowed to sell any intoxicating drink as a beverage? (Meaning of "beverage?") Has such a plan ever been tried anywhere? Ask your teacher to tell you about the Maine liquor law, and what the people of Kansas have done to prevent drunkenness. Who knows what has just been done by the people of Iowa? (They have voted, by a majority of 29,000, for a prohibition Constitutional amendment.) What is a Constitutional amendment? What a prohibition Constitutional amendment? Would this be any better than a prohibition law or a license law? (Meaning of each?) Why? Is it easy to get temperance laws or amendments passed? Why not?

## IV. HEROES OF TEMPERANCE NEEDED.

All the people who make intoxicating drinks, all the people who sell them and all the people who have learned to drink them oppose a temperance law; and if we are to have such laws there must be found people brave enough and earnest enough to stand for them and work for them. Here, then, is one way in which men and women can become heroes of temperance. Until such laws are passed, every little village will have its saloon, and the larger towns their one, two or three score of saloons, each one enticing all it can to drink. Who will be a hero of temperance here, brave enough to say No! to temptation always, and also brave enough to urge his friends not to drink? Which of our girls and boys are going to be such heroes?

*John B. Gough.*—Who has seen or heard of John B. Gough? Do you know how early he learned to drink? Can you tell how he was induced, at 23 years of age, to stop drinking? What has he been doing all the forty years since? Do you not think he deserves to be called a hero of temperance?

## V. ANTI-TOBACCO HEROES OF TEMPERANCE.

There is one other kind of intemperance which is a greater temptation to boys than drinking is, namely, the use of tobacco. There are two bad things about this kind of intemperance: first, it very greatly injures the minds and bodies, and especially the finer moral natures, as a rule, of those who yield to it; and second, the use of tobacco is an important step in the direction of drinking. The boy or man who has poisoned his system and weakened his mind and conscience by smoking, is just in a condition to be led into the temptation of drinking. The two habits are very closely related. Here, then, is a place where boy and girl heroes are needed to see to it that neither yourself nor one of the boys you can influence ever smokes the first cigarette, and to induce those who have already learned the bad habit to give it up. Who can and will be manly enough to say, "I don't think it manly to smoke or drink, and I won't do it"?

**NOTE.**—For suggestions on temperance work in Sunday School, consult the admirable system of William C. Gannett, St. Paul, Minn.

## LESSON XII.

### HEROES OF RELIGION.

#### I. DEFINITIONS.

How does the New Testament define religion? (James I: 27.)

This definition you see makes religion to consist in *right conduct*, viz.: being kind to the poor and friendless, and making one's own life true and pure.

Jesus was once asked to name the great commandment of the law; how did he answer? (Mat. XX: 37-40.)

*This (love to God and man)* was what Jesus understood religion to be. Then there is a third meaning, which we employ when we talk of the Christian and Pagan, the Buddhist and Mahomedan religions. Here we mean by religion the system of beliefs which men hold about God, duty and a future life. A complete definition of religion will, I think, include all three. A hero of religion, then, would be a man who is brave in holding and teaching his religious beliefs, and in living a religious life of love to God and man.

#### II. SOME NOTED HEROES OF RELIGION.

*1. Jesus and Buddha.* Who can mention some of the great religions of the world, and give the names of their founders? Give a brief account of the life of Jesus, the founder of Christianity. (See Lesson II. of this series: "Jesus, the New-time Hero.") Who can tell the story of Buddha, the founder of Buddhism? (See "Light of Asia," to be had in paper at 25 cents, or less.) Were the teachings of either Buddha or Jesus popular at first? Did either stop teaching because it made him unpopular? What did it cost each to be a teacher of a new religion? (Buddha lost a throne, and Jesus his life.) Were the teachings of these men of any value to the people to whom they came? What value? Could the world ever get better ideas of God and duty if great men were not brave enough to sacrifice themselves to teach to others the truth they possess?

*2. Paul.* Who was Paul? What can you tell about his life? (Acts XXII: 3 and 24-29; 2 Cor. XI: 22-27.) Do you know what finally became of Paul? Do you think it would require any heroism for a high-born, well-educated Jew, who was also a free-born Roman, to give up friends and honor, and endure all this suffering, and finally probably death itself, that he might teach what he thought to be true?

*3. Savonarola and Luther.* Who was Savonarola? (See "Duty," Chap. VI.) When did he live? Where? Why did he become a monk? Were all the monks and priests good men? In what city did he spend a good many years as a preacher? Tell the story of his life in Florence. Did the ruler and people of Florence like his preaching against their wickedness? When the people were in trouble, and the wicked ruler came to die, whom alone did they trust to advise them? Why was the Pope displeased with Savonarola's preaching? How did he try to bribe him to preach differently? How did he punish him when the heroic preacher would not be bribed? Meaning of "excommunication"? Tell the story of Savonarola's trial and execution? I wonder if the preaching and death of this good, brave man did not make other people think more about the wickedness of the Catholic church, and thus help to bring about the Protestant Reformation? What was the Protestant Reformation? Who was its leader? Tell all you know about Luther and his work. (See any Encyclopedia, or Life of Luther.)

*4. Channing and Parker.* Who will tell something about the life of Channing? (See UNITY S. S. Series of Lessons, No. V., or any "Life of Channing.") Who was Theodore Parker? (See UNITY S. S. Lessons, No. VI., or "Life of Parker.") What were some of the things these men preached? (Two very important things were these: First, that every one must think and decide for himself what is true in religion; and, second, that it is not what a person believes so much as what he is and does that makes him a good man.) Do you think they were right?

#### III. CONCLUSION.

Are the days for heroism in religion past? Can you think of any ways in which men and women and boys and girls may be heroes of religion now? If you lived in a place where there were two churches, one large and wealthy and the other smaller and less fashionable, and you chose the large one because it was popular, when, perhaps, you believed the small one was the truer of the two, would that be heroic, or mean and cowardly? The boys and girls and men and women who go regularly to the church and Sunday School they think nearest right, and work for each, while many of their friends stay at home or go "when they feel like it," are doing very noble, if not heroic, work for religion. But there is one better way still to be a hero of religion. There are many persons who have very poor and wrong ideas of what religion really means, and so think it weak and unmanly to be religious. If we were in the company of such persons and were to stand up for it and say, "I believe in religion," and be ready to give a reason why, would not that be heroic? And then, having said we believe in religion, if we can make our lives so noble and brave and helpful that others shall believe in it too, and shall come to see that religion is not weak and childish, but a very manly and noble thing—the very best thing any person can possess—that will prove us true heroes still. The true hero of religion is the true hero everywhere else.